

# ✠ The Se=

conde parte of the Domesticall  
or houholde Sermons, for a  
godly houholder, to his childre  
and familie : Compyled by the  
godly learned man Christo-  
pher Hegendorffine / Doc-  
tor, most necessarye for  
all faythefull hou-  
holders : now  
first transla-  
ted out of  
laten in  
to En-  
glish by Hen-  
ry Keigi-  
nalde.

Anno, M.D. xlix.

# Deut. vi.

**T**hese wordes, which I com-  
maunde the this day, shal  
bee in thy herte, and thou  
shalt shewe them vnto thy chil-  
dren: and shalte talke of theym,  
when thou arte at home in thy  
house, and as thou walkest by  
the waye &c.

The first and second sermon of  
the belief, be prynced in the  
first parte.



# ✠ The third

Sermon domesticall vnto  
to their children, of the cons-  
ception of Christe.



**I**n the first sentence of our  
belief, well beloued childre;  
this clause is wont to be an-  
neced (I beleue in Iesus  
Christ our lord) And it can  
not be declared, what strength is in this  
worde, our lord, for heere we witness  
we doo beleue that Iesus Christe, hath  
brought and deliuered vs from the cap-  
tivitye of synne, death, hell, and the deuill  
vnderne the his domynion. And now  
doth rule all these enemyes, and that we  
through Christ, be higher then these e-  
nemyes: for Christ hath gotten vnto vs,  
and not vnto him selfe, a tryumphaunte  
victorye, of suche tyranyall enemyes.  
By what meanes Christe hath brought  
vs vnderne the his power: the sequell &  
folowynge sentences of our belief, doe  
more playnely testifie. And fyrste, it fo-  
loweth, which was conceyued by y<sup>e</sup> ho-

**A Sermon of the**  
by ghost, that is, I beleue Iesus Christe  
our lord to be conceyued in the wombe  
of the holye Virgyn Mary, but not cō-  
ceiued by the meane of the seede of mā,  
but of the holy ghost, which in y<sup>e</sup> wombe  
of the Virgyn Mary dyd make the ve-  
ry body of Christe. And that is it, that  
Daniel saith, the seconde Chapter, that  
Christe is the stone cut oute with oute  
handes, that is (as some men thynke)  
without the seede of man to be concey-  
ned in the wombe of the Virgyn Ma-  
rye.

And the Angell Gabriel, Luke the  
fyrst chapter, the Virgyn demaundayng  
how she should conceyue a sonne, sayng  
that she neuer knewe man, he answered  
The holy ghoste shall come vpon the, &  
the power of the highest shall ouer sha-  
dowe the. For this cause, Christ wold  
be conceiued by the holy ghost, that our  
vnpure conception gylty of dampnatio<sup>n</sup>  
(for in synne we are conceyued the .i.  
psalme) should be purged by hym, lest  
for the syn of our conception, we shoulde  
be caste into eternall death: he therefore  
whiche doth beleue that Christe was cō-  
cey-  
cey.



## conception of Christe.

reyned by the holy ghoste, in the wombe  
of the virgyn his mother for his cause,  
may trewly get and vendicate vnto him  
selfe purely, the conception of Christe:  
eue in lyke case as al other thyngs whiche  
Christe didde: for Christe is all ours:  
and all thynges which Christ dyd, they  
be to be accompted in the self same place  
as if we had done them our selues, the  
which thynges when we haue certifyed  
oure selues in, wee can neuer be trou-  
beled in anye other thyng anye more.  
Christe Iesus whiche is our lord, hath  
alwaye rule in vs, and euen the same  
which was conceyued by the holy  
ghoste, clense throughe our vn-  
pure conceptyon, and gyue  
vs his grace to beleue,  
that vndoubtedly  
it is all made  
cleane bye  
him. So  
be it.



**The fourth sermon Domestick**  
call to their chyldren, of  
**Christes byrthe.**

**A** Few dayes a go, welbeloued chil  
dren, ye haue heard that the chur  
che of Christe doth beleue y<sup>e</sup> he is y<sup>e</sup>  
son of god, y<sup>e</sup> euerlastyng god, w<sup>th</sup> the eter  
nall god the father in lyke power as the  
father. Now, when Christe the sonne of  
god also is very man, it foloweth in the  
belief (I beleue in Iesus Christe, which  
was borne of Mary the Virgyn) And  
here is great occasion gyuen vnto me, to  
speake largely of the byrthe of Christe.  
But when y<sup>e</sup> he is diligently written  
of by one of the Euangelystes and fyrst  
of Sainct Luke .ij. Chapter :Thyther  
will I sende you. And at this tyme we  
will fyrste intreate, what it is to beleue,  
Christ to be borne of Mary the Virgin.  
It is to declare bryeflye, nothyng else  
then to beleue that Christe is the sonne  
of God, takyng very humaine flesh, of  
the Virgin, he was borne trew man and  
y<sup>e</sup> euen of the holy Virgin, whose flower  
of chastite was not taken awaye, no?  
chaunce

of Christes byrthe.

chaunged, neither before the byrthe, nei-  
ther in the byrthe, neyther after þe byrthe.  
And for this cause, I do beleue that this  
thyng was done, that he should cleane  
pouge as well my vnpure natiuitie, as  
al other mens, and that he should be that  
promised seede vnto Abraham our father  
in the which as well I, as all other men  
be blessed, that is, that we should folow  
the remission of our synnes, and an e-  
ternall lyfe, and that we shoulde be deli-  
uered from the power of the demyll.

And fyrste we muste heere marke, þe  
euery man must vndersteode and chalenge  
vnto hym, the natiuitie of Christ, and þe  
Christe was borne of the Virgyn Ma-  
ry for his cause, and he muste make his  
soule to beleue that his natiuitie is true-  
ly pouged and made cleane by Christes  
natiuitie, and for to folowe the eternall  
saluation.

And that this was no hyndrance vnto  
him, for this syngeth dayly the church,  
onles our lytell sonne Christ had byre  
born vnto vs, we shoulde haue perished  
for euermore, for this cause, for that we  
were conceyued in synne, and borne in  
A.iiiij, synne



## A Sermon.

synne. And as Paul to the Ephesians  
p̄ ii. chap. saith. We are borne p̄ childre  
of wra<sup>th</sup>e, that is, wee of oure owne  
strength do perforce this one thyng for  
the which thinge, god is angry with vs  
and doth condempne vs. Christ therfore  
is borne, that we beyng the chyldren of  
wra<sup>th</sup>e, shoulde be made wel beloued  
chyldren of god, by hys holy natyuite  
and that he shoulde washe awaye the  
fylthynes of oure synnes, of our vnpure  
natyuite, throughe hys holy natyuite.  
Paul to the Galathians p̄ iiii. Cha. de  
clareth briezly wherfor crist was borne,  
when he sayethe, But when the fulnes  
of tyme was come, God sent his sonne  
made of a womā that those which were  
gyltie vnder the law, he shoulde redeme  
that we should be taken for hys sonnes  
by adoption: Saynt Paul meaneth here  
in hys saying, when the tyme was fulfil  
led, that Christe shoulde be sente here in  
to this worlde, god the father not being  
requested, nor prouoked through our de  
seruynge, but through his unspeakea  
ble mercy, towarde man kynde, sente  
not aungel nor Prophete, but his son,  
not



of Christes byrthe.

not that the sonne shoulde here loke after his own comodities & profites, but y<sup>e</sup> he shoulde vendycate and chalenge vs from condemnation of the lawe, which could not make amendes for our owne selues by our owne deseruynges, for y<sup>e</sup> which he dyd abundantly make amendes for vs, and he beyng the crew lambe of God; shoulde take awaye oure synnes. **I**hon the fyrste Chapter: y<sup>e</sup> so by Christ the onely naturall sonne of god, we the whiche shoulde beleue in hym, shoulde be made the sonnes of adoption of the heuenly father, and the heyres of god & the comherytours of Iesus Christe, too the Romaines y<sup>e</sup>. viii. Chapter, which is soo greate a well spyng of eloquence that as it is euermore worthe & worthy, it can not be expounded: god the father shewynge to vs and towarde vs his mercy in Christ Iesu, what tong is able to declare or expres y<sup>e</sup> comodities whiche Christ Iesu the sonne of god and of Mary the vyrgyn, hath brought vnto vs by his holy natiuite. But what shuld we do? When god for y<sup>e</sup> his unspeakable goodnes doth desyre nothing els but  
that

## A Sermon.

that we should be thankefull vnto hym,  
and gyue dayly thanks, both vnto god  
the father, and vnto our Christ, euen vn  
to hym, for that, that for our saakes,  
he dydde vouchesafe hys onely Sonne,  
the cause of our helth, to be bozne of the  
virgin Mary, to this end, that he obey  
ing the will of his father, did not refuse  
to take our flesh on him, and to make  
vs free from the curse of the lawe, from  
synne, from the tyranny of the deuyl. Let  
vs therfore gyue thanks vnto god the  
holy ghoſte, for that he did make by his  
holy power, both the body and soule of  
Christe, in the wombe of the holy Vir  
gin, that **CHRIST** brynge verie  
man, should get vs our saluatiō, &  
shoulde bryng vs to euerlastinge  
lyfe, prayse be vnto god the  
father and his sonne Je  
sus Christe, and  
to the holye  
gost, now &  
euermore.  
So be  
it.



**The fyfte Sermon Domesti-**  
**cal vnto their Childzen,**  
**of the passyon**  
**of Christ.**

**I**f foloweth as ye knowe, welbe-  
loued chyldre, in our belief which  
suffered vnder pontius Pylate, &  
is, I beleue in Iesus Christe, bothe the  
sonne of god & of the Virgin, which suf-  
fered vnder Pontius Pylat, for as there  
may be no doubt of the natiuitie of christ  
therfore is it added into the belief, borne  
of mary the Vyrgyn, where the name  
of the Virgyn is plainely expressed,  
euen also (as I myght vse the wordes of  
saincte Cypriane) least the passion of  
Christ shoulde wauer as a vaine and pha-  
ntasticall thinge, the tyme where in christ  
did suffer, verely whē Pontius Pylate  
was lieutenant of the Romain Empire,  
it is expressed very wel. What is it to be-  
leue, that christ suffered vnder pontius pi-  
late, this thinge is meante in it, that he  
shoulde make a mendes for my synnes,  
and therfore, to go vnto so vyle a death,  
for Peter in his first Epistle the second  
chapiter, saith. Christ did beare in his bo-  
dy



## A Sermon of the

by our synnes, vpon the crosse, where  
by we beinge dead to sinne, should lyue  
vnto iustice, with whose strypes we are  
made hole, & addeth vnto this thyng y  
saying of Elaye. In the .liii. Chapter.  
Truelye he did beare our infirmities, and  
he did suffer our paines. It is truelye by  
cause I wold expound y thyng moze at  
large. The passion of Christ after y mind  
of sainct Augustine, is two waies to be  
taken, first, as an holy sacrament, & the  
as an example, as a sacrament trewly, for  
that it signifieth & kylleth synne in vs.  
As an example that we should frely and  
wilyngely beare all maner of euyls w  
a good herte, whiche be sente to vs by  
Christ, perswadyng with our selues, y  
all choose afflictions in the passyon of  
Christ, are made acceptable in the syght  
of god, & that also, if nede shall require,  
we offer our selues to Christ, euē as a sa-  
crifice wilyngly for oure neyghbours  
euen as Christe did offer him selfe a sacri-  
fyce for vs to god the father, as a smelle  
of a good and swete sauour. Ephesians  
the v. chapter. For whi Christ dyd suffer  
for vs, leauynge to vs an example, that  
we

## Passion of Christ.

we shoulde folow his foote steppes, and  
here Christ sayth, Mathew the .x. Chap  
ter. Who so euer doth not take his crosse  
and folowe me, is not worthy of me. Je  
sus Christe graunte that we maye take  
his passion with a trewe faythe, and  
we being once entred into his foote  
stepes, may come thither where  
he is come, lyttyng on the  
ryghte hande of god al  
mighty. To whom  
be prayse & glo  
ry, worlde w  
oute ende.  
Soo be  
it.



**The sixte domesdaycall Ser**  
mon to their chyldren of  
the crosse of Christ,

**W**e haue not as yet expounded, well  
beloued Chyldren, all those thynges  
by y<sup>e</sup> which Christ was made  
our lord, for now we must intreate of  
this thinge which we do professe in our  
belief. I beleue in Iesus Christe whiche  
was crucified, which without doubt I  
do professe that I do beleue, that Christ  
the sonne both of god, and the Virgyn  
was my priest in the very crosse, and y<sup>e</sup>  
he hath offered a liuely sacrifice to god,  
euen hym self for my synnes. And y<sup>e</sup> there  
is none other satisfaction for my synnes,  
which god the father doth receyue, but  
onely this one oblation of Christ vpon  
the crosse, which offering was once of  
fered in the crosse. But euen so that all  
which beleue truely in Christ, he dooeth  
helpe the alway, & make the cleane fro al  
their syns, y<sup>e</sup> remembraunce of which oblaci  
on Christ hath left in hys supper vnto vs  
for Cristes words be these. Lu. xxii. This  
is my body whiche shall be betrayed for  
you, do this in my remembraunce. And  
Paul



## Crosse of Chyiste.

Paul y firste Epistle to the Corinthyas the xi. Chap. settech fourth, y Chyiste after the same maner byd take the cup, and sayde, this cup is the newe testamēt in my bloude, do ye thys so often as ye shall drynke of it in the remembrance of me. Sainct Chyrisostome in his commentaries vpon the Epistles of Saynte Paul to y hebrews, saych. That chyng that we do, it is done in his remēbrance, the which is done &c.

Furthermore, for the oblation made & done, vpon the crosse for our syns, Paul dothe testifye in many places, for to the Ephesyans the.v. Chapter, he sayeth. Chyist deliuered hym selfe for vs an offering & sacrifice to god, in a swete sauour of a swete smell. Where Paul (welbeloued children) withe fewe wordes, doth declare y the sacrifices of y old testament were figures of y sacrifice of Chyist made on the crosse, to the hebrewes the.ii. Chapter. Chyist was once offered for vs for to take awaie the synnes of manye men. And vnto y hebrewes the.x. Chapter. Here truly Chyiste once beyng offered a sacrifice for our synnes, doth sye

A Sermon of the

at the ryght hande of god, for with one oblation/he made perfecte for euer all those whiche be sanctified. To the Colossians the ij. Chapter. He forguyng vs al our synnes, hath put out the hand wytinge that was against vs, contained in the law wryten, and that hath he take oute of the waye. and hath fastened it to his crosse, and hath spoyled rule and power, and hath made a shewe of them openly, & hath triumphed ouer them in his own person, wch words Paul writeth y<sup>e</sup> christ did triumph on y<sup>e</sup> crosse. For euen in lyke case, as those whiche make a triumph, beare about wthē, the thyng which betokeneth the victorie & do shew vnto the people, y<sup>e</sup> remembrance of their victory: so Paul sayth y<sup>e</sup> Christe, as a triumphe on the crosse, byd shewe vnto his cruell enemyes y<sup>e</sup> we are overcome, that is to say, he hath driven awaie the deuyl, death, & sinne, and hath set fourth openly a token of his victorie where by it may be open to all natyons by the onely victorie, gotten by Christe in the Crosse, of synne, dech, & the deuyl: not onely vnto hym selfe, but vnto al vs  
whiche



## Crosse of Christe.

whiche shall put our hole confidence to  
be saued, ye do vnderstand, I trust, now  
welbeloued children, what it is to beleue  
that Christ was crucified, synce then  
Christ hath declared vnto vs by his crosse  
suche greate benefites, and that only of  
his free goodnes and mercy, let vs there-  
fore be thankfull vnto hym, and let vs  
crucifie our flesh, that we may say vnto  
Paul, with our affectes and our concu-  
piscences, y<sup>e</sup> is let vs brydle the wantōnes  
of our flesh, and our euill affections with  
the spirite of god. And let vs not do  
rudely those thinges which y<sup>e</sup> flesh  
procureth vs to do, the which al-  
myghtye Christ graunte vs,  
to whome with god the  
father and the holy  
goste be prayse  
honour & glo-  
ry world w-  
out end  
so be  
it.

**The seuenth Sermon Domes**  
shicall to their children, of the  
death and the buryng  
of Chyste.

**I**t is not vnknewen vnto you (as  
I thinke,) welbeloued children,  
that we shal dye al once. Iacobus  
9. chapter. For when euen vnto one, all  
we were giltie with sinne, death began  
to rule all men, after these saynges. 1.  
Corint. 13. Chap. The prikke of death is  
sinne: and lest death myght swallow you  
vp, Chyst maketh for your purpose: for  
why, he dyed for this cause, þ he mighte  
satisfie for oure synnes, and breake the  
strength of death, for the which we should  
dye, and death woulde swallowe vs vp.  
Seeyng that therefore there is made sa-  
tisfaccion for our synnes by Chyst, death  
can no more deuour men: for why, the  
death of Chyst is our death, the satisfac-  
cion of Chyst for our synnes, is our satis-  
faccion. Therfore we say in our belefe. I  
beleue in Iesus Chyste, sonne bothe of  
god and of the virgin, dead and buryed.  
Wherem I confesse, that I beleue chyst  
to gaue died for me, and I also with him  
and



**The tenth sermon domesti-**  
cal, unto their chyldren, of  
the Ascencion  
of Christ.



**T**his day, as ye know, well  
beloued chyldren, we shall  
intreate of the ascencion of  
Iesu Christ, vnto the hea-  
uens, in y<sup>e</sup> which there res-  
mayne goodlye testimonies, both oute  
of the P<sup>r</sup>ophetes, the Euangelistes &  
the wytyngs of the Apostles. For Da-  
uid saith, Psalm. cx. He doth ascend on  
hygh, he hath led captiuitie captiue, he  
hath giuen giftes to men, whiche place  
of the Psalm, Paul dothe open. E-  
phesians the. iiii. Chapter. and in the  
fortye and fyrte Psalm. Dauid sayth.  
Godde hath ascended in gladnesse and  
the worde in the voyce of the trompet.  
The fourtenth Psalm, whiche hath  
ascended vpon Cherubyn, and hath ta-  
ken hys flight vpon the feathers of the  
wynd. The hundreth & nyneth Psalm.  
The lord saide to my worde, sit on my  
ryght hand. Furthermore, Mark, xvi.  
and Luk. i. Chap. in thacter doth make  
mencio

## A Sermon of Christes

mention playnely in euery place of the story of the ascencion of Christ. and Peter in his first Epistle y. iij. Chap. Saith of Christe, which is on the ryght hande of god, sittynge in heauen. And Paul to the Ephe. v. Chap. After the efficacye and strength of his power, whiche hee did exercyse in Christ, when he shoulde be rayled up from the dead, and to cause hym to sit on his right hand in heauen, ye do here how goodly the testimonies of holy scripture be brought in of the ascencion of Christ. But euery man maye easily say. I beleue in Iesus Christe the sonne both of God, and of the Virgyn, whiche hath ascended vp to the heauens, and sitteth on the right hand of god the father almightie. So doth not euery mā knowe the meaning of these wordes, or vnderstande them, or beleue them. It is nothyng els to beleue that christe hath ascended vp to the heauens, and to sitte on the right hand of God the father almightie, then that therefore Christe dyd lyft up hymself from our syghte, that he myght haue to doe with all men, to rule in all men, to be preached of al men, and that



## Ascension.

that he might be in all men, and that he  
myght heare the prayers of all men, and  
helpe our cause, and defend vs against al  
euils, and to pray for vs, and to take the  
office of an intercessour for vs, and an ad-  
uocate. Remains the eyght chapter, and  
the first epistle of S. Iohn the. ii. Chap.  
Furthermore, we muste not thinke that  
Christ is farre fro vs, but we must thinke  
clene otherwise. Whē that he did walke  
here in earth, he was farre from vs: now  
truely after that he hath ascended vp in-  
to the heauens, and there shall sit on the  
ryght hand of god the father almightie,  
that is to saye, that he shoulde haue lyke  
power, glory, and honour, like kingdome  
w<sup>th</sup> god the father, he is nere vs, although  
our reason cannot compasse it, it maketh  
no matter, for it is an article of our faith  
we must haue a faythe of those thynges  
which our reason can haue no under-  
dyng of, wherfore we must make our re-  
son captiue in the obedience of our faith.  
Who wyl not now, welbeloued childre,  
reioyce and be gladde? when he heareth  
that Christe for our sakes hath ascended  
vp into the heauens, that it shoulde pro-

C. i. spere

## A sermon of the

per vs in all our thyuges both boby &  
loule: Who wyll feare now any of hys  
enemies: whē he doth heare ꝑ christ sit-  
teth in heauē at ꝑ right hand of god the  
father, and gouerneth euery mans hert,  
that men can nor do any thyng, but as  
he wyll, and shal permyt. Furthermore  
if at any tyme, we are sodenly taken  
wyth any of our enemies, or when  
we do come in peryls, we oughe  
constantly to beleue ꝑ is done  
by the wyl of oure sauour

Christ: Iesus Christ rule  
vs alway, and giue  
vs that grace ꝑ  
we may suffer  
our selues to  
be ruled of  
hym. So  
beyt.





**The eleuenth Domesticall ser  
mon to their Chyldren  
of the latter iudg  
gemente.**

**H**ether to, welbeloued Chyldren  
ye haue heard how Christe was  
made our lord and sauyour, that  
is to saye, made sacrifice for our syn-  
nes, hath vendicated and waune vs free-  
ly from death, the deuyll/ and hell: and  
hath deserued for vs, remission of our  
synnes, and lyfe euerlastyng. Now thes  
both remayne (as ye maye heare) howe  
Christ now at the last, shal shew him selfe  
openly in his latter iudgement vnto al  
world, & veryly to be a mercyfull lord of  
y godly, that is, a deliuerer of them &  
lord of al thyng, & to the wicked, a sharp  
iudge. Therfor, it foloweth in y beliefe, I  
beleue in Iesu christ y son both of god, &  
of y vyrgin, which fro thence y is to saye,  
fro the right hand of god y father, shall  
come to iudge both y quicke & the dead:  
With the which words I professe this  
thing, y I beleue y Christ at length whē  
he shal see his time, wyl come in his glo-  
ry, & all his holy Angells w him, & shall  
C. 9. lyts

## A sermon of the

sitte on the seate of his glory. **Matthew**  
**xxii.** Chapter. And he shall come also, not  
as in his firste comynge, to preache  
vnto men the gospell of grace, or to saue  
the worlde, but to iudge both the quicke  
and the dead. And how that shalbe, both  
Christ and his apostles declare. **Matth.**  
**xxvi.** chapter. Christ saith, when the sone  
of man shall come (where now he spea-  
keth of his second comynge) in his glo-  
ry, and al his aungels with hym, the shal  
he sitte vpon the seate of his glorye, and  
there shalbe gathered together beefore  
him al nasions, & he shal separate the. &c.  
We knowe this place. **Marke. xiii.** chap.  
Christ saith, then they shall see the sonne  
of man come in the cloudes with greate  
power and glory. **Luke. xxi.** cha. i. **Thess.**  
**iii.** chapter. We that shalbe leaste in the  
comynge of the lord, shall not preuent  
those whiche haue slept, for the same lord  
with that exhortacion, and in the voice of  
the Arch aungell/ and the trump of God  
shall descend from heauen, & fyrste those  
that be dead in Christ shall ryse, then we  
whiche shall liue, whiche shalbe left, shal  
be taken with them in the cloudes in the  
meetyng



## Generall iudgement,

Meetyng of the lord in the ayer, & so shall we be with the lord alway. ij. epystle of Peter. in. chapter. The dayes of y<sup>e</sup> lord shall come as a thefe in the night, with the whiche the heauens shall vanishe away as a storme, the elementes beeynge hotte shalbe dissolued, and the earth also and al those thinges that are therein shall be burnt vp. &c.

Behold, ye here (welbeloued children) how Christ shall vse his last iudgement. Furthermore, of signes, which shalbe as tokens of the comyng of Christ, reade vnto your self the Euangelistes, and the second epistle to the Thessalonians, the second chapter, the seuench booke of Iustantius of the institution of holy thynge. For it is to long to rehearse here all, nor there is no small numbre of testimonies whiche do appere in euery place in the prophetes, of this second comyng of Christ. Dauid sayth. xcvi. psalme. Thā shal the tongue of wooddes reioyce from the face of the lord, for because he shall come to iudge the earth. Esay the secōd chapter, And he shall iudge the nations, and he shall reprove many people.

C.iii.

Esaye

## A Sermon of the

**E**lai. lvi. Psalm. Behold the lord shall  
come in fier, and his chariot shall be as a  
boysterouse wind. These few testimonies  
of the Prophetes, welbeloued chyl-  
dren, I haue recited here, that ye myght  
know the second comynge of christ, e-  
uen before: or as wel as the first comynge  
of Christ, by the holy ghost: which was  
spoken by y<sup>e</sup> Prophetes, and also prena-  
ticyuated or prophesied. Now, sayng y<sup>e</sup>  
it is most trew welbeloued chyl-  
dren, that christ shall come at length to iudgement,  
it doth belong vnto us, first both to our  
life & behaueour to haue in remembrance  
christ which shall come to iudge: for this  
is a goodly saying of S. Augst. the xlix.  
Psalm. which saith. Whē euery mā doth  
waite in his hert & seeth what place fayth  
taketh here, if we do beleue y<sup>e</sup> iudgement  
for to come, brethren we shall l, ue wel,  
now is y<sup>e</sup> time of mercie, y<sup>e</sup> time of iudge-  
ment shall be. And Paul. ii. Cor. v. Chap.  
saith. Wherefore let vs stryue with oure  
selues, if we be present at home, or with-  
out makynge our iourney, that we maye  
please hym, for al we must shew our self  
before y<sup>e</sup> iudgement seat of god & christ,  
that



## Seuerall iudgement.

that euery man may beare those things  
which haue ben done by his body. Fur  
thermore, if we truely beleue þ last iudg  
ment of Christ, we shal make our hertes  
glad, that in that tyme, all we the which  
haue cast our confidence surelye in hym  
both shal receiue the crowne of our ius  
tice. ij. Tim. iiii. Chap. And we shal liue  
also with our head Christ for euermore.  
i. Tessa. iiii. Chap. What oughte to bee  
more desyred of vs, then wherebye wee  
may loke vpon the face of Christ, which  
is the immaculate Image of God, the  
first begotten of all creatures, by whom  
all thinge was made, which is in heauē,  
and which is in yearth. Collost. i. Chap.  
Our lord Iesus Christe graunte, that in  
lyke case as here in earth we be one, so þ  
we may so leade our lyfe w hym, euen  
together for euermore. Yet euer this lat  
ter iudgemente, welbeloued Chil-

dren be alway before your eyes,

¶ I shall maruell if ye shal

not haue a great ac-

count of good

eye to youre

lyuynge.

So be it

The twelfth Domesticall sermon  
mon to their chyldren, of God  
the holy ghost.

**S**aying that I haue taken vpon  
me (welbeloued chyldren) to ex-  
pound the belief, I haue told to  
you christians, without any controuersy  
or doubt, that we shoulde beleue with a  
syngle eye, that there is but one god, and  
yet thre persons, whiche haue the selfe  
same diuine substaunce: and as I shall  
use the wordes of the olde auneynt di-  
uynes, or consubstanciall, whiche is god  
the father, god the sonne, and god the ho-  
ly ghost. We haue spoken hitherto very  
much of god the father, & god the sone.  
And now the course of our talke dooeth  
requyre, that we shoulde intreate now of  
god the holy gost. The holy gost also to  
be god, the holy scripture doeth playnly  
proue. But lest I shoulde be tedious vnto  
you with the multytude of scriptures  
I wyll bring forth onely some places of  
scripture, by the whiche ye shall knowe  
the deitie of the holy ghoste, and that ye  
may both defend your conscience fro the  
assaultes of the deuill. Mathew the laste  
chap.



## Of the holy ghoſte.

chap. Chriſte ſayeth vnto his diſcyples,  
whom he wyllled to goo thzough all the  
world: So, and teache all nations, and  
baptiſe them in the name of the father,  
the ſonne, and the holy ghoſt. Too, here  
Chriſt doth attribute the godhead vnto  
the holy ghoſt: for when I muſt beleue  
in the holye ghoſte, then I make hym a  
god, for I muſt beleue and put my truſt  
in no man, but in God. This argumente  
dooeth Nazianzene the fifth boke of his  
holy wryting vſe, whose words be theſe.  
But yf the holy goſt be a creature, how  
do we beleue in hym, or be confirmed in  
him: and it is not al one thyng, to beleue  
in any thyng, and to beleue of any thyng  
for that thyng is attributed to the gods  
head, the other thyng to euery creature.  
And this argument S. Cyprian dooeth  
touche in his expoſitiō of the belefe. Da-  
uid. xxxij. pſaline, ſaieth. The heauē's wer  
made with y word of god, and with the  
ſpuryt of his mouth all their powers, and  
here is alſo opened a testimony, that the  
holy ghoſt is god, as heauen, & all thyng  
whiche is in heauen was made by hym.  
Pſalme. Cxxxviii. Whyther ſhall I goo  
C.v. from

## A Sermon

from the spirite. And whyther shal I rise  
fro thy face? It is in no creatures power  
for to be in all places, or to fulfyll all the  
world: but that pertaineth only to God  
the creator. Furthermore, that the holie  
ghost is very god, these places may satisfie  
you for this tyme, of the Godhed of y  
holie gost. Now I come to the belief, in y  
whiche we say. I beleue in the holie gost  
with the whiche woordes I saye, that I  
professe to beleue not onely, that the ho-  
ly ghoste is god, with true god y father,  
and very god the sonne, and for to come  
forth of them bothe: but also, maketh in  
me that thyng, that his name doth syg-  
nifye, truely that he doth sanctifye me:  
with what meanes that is done, y nexte  
sentences of the belefe do declare. But  
truely, to beleue in the holie ghoste, is to  
beleue, that our hartes are led by hym,  
are styrrred by him, are moued to beleue  
the gospell of Iesu Christ, and that by  
hym we are broughte to the knowledge  
of the father and Christ: and by hym, we  
folow Christ our lord / and our defender  
from all kynde of bondage. For no man  
can beleue at any tyme eyther the gospel  
or



## Of the holy ghoſte.

or can by any meanes be leue chriſt to be  
his lord, onles it be geue him by þe holye  
goſt. Therefore, þe congregatiō ſingereth in  
a ſong. Now we beſeeche the holy ghoſt,  
þe firſt he wil geue vs a true faith, & that  
he wil kepe vs befoze we come to an end  
& whē we cōehome out of this life full of  
miſery, Lord haue mercy on vs, where ye  
here deere childre, þe right faith both in þe  
goſpel to be asked of the holy ghoſt and  
Chriſt. Corint. xij. No man can ſay Lord  
Jeſus, but by the holy goſt. To be ſhort  
the holy ghoſt is the ſame ſpिरितe, by whō  
our heaurnly father bothe woorketh all  
thyng in vs, and doth quicken chē in vs.  
And here the congregation doth ſyng a-  
gayne of the holy ghoſt. Withoute the  
holy ghoſte, there is nothyng in manne,  
and nothyng is without synne. Where-  
fore (we beloued chyldren) when er the  
ye wil heare the word of god, or doo any  
thing, pray ye to Chriſt, þe he would ſend  
vnto you þe holy ghoſt, þe whatſoener ye  
shal here or do, þe ye may both heare it &  
do it luckely and happily. And firſt, we  
muſt deſire chriſt þe the holy goſt may not  
leauē vs ſo long as we be in this worlde,  
but

**A Sermon of**

but at all tymes he maye be chiefly pre-  
sent with vs, that he may defend vs from  
the manyfold snares of the deuell/ & pre-  
serue our hertes, that they beyng alway  
intente and beeholdyng onely Iesus

Christ our sauour, may not bee  
troubled with any thing  
contrarye to his  
commaun-  
dement.  
So be  
it.

**The thirtenth Domesticall Ser-  
mon to their chyldren, of Chri-  
stes Church.**



In the last sermon (welbe-  
loued childe) ye haue herd  
that to beleue in the holye  
ghost, is not hyng els then  
to beleue that the holy gost  
is very god, with verye God the father,  
and very god the sonne, and that he doth  
make vs verily holye, euen as his holye  
name doeth signifie: and nowe ye shall  
heare



## Christes church.

heare, how by the holy gost we ar made  
holy, and what thynges appertayn vnto  
him from the first beginning of y<sup>e</sup> world,  
and what appertaineth to hym euen to  
the end of the world. This foloweth in  
the belefe. I beleue the holy church, the  
communion of santes. Here ye oughte  
to bee adinoyshed ( wherefore we saye  
here.) I beleue the holy church, and not  
in the holy church. Saint Cyprian doth  
make aunswere here, for this cause it is  
done, that the creator ought to be separa  
ted from the creatures, and holy thinges  
may be separated from humayne thyng  
es. Furthermore, whē we professe that  
we do beleue holy church, we shew and  
set forth the holynes of the church, whi  
che can not be set forth before our corpo  
rall eyes, for those thynges which we be  
leue, are not seene with our eyes, and so  
is the holynesse of the church hydden,  
for god hath wrapped his church with  
many kyndes of infirmities, with sinne,  
with errours, and with a thousande ma  
ner of crosses he doeth oppresse it, that it  
seemeth to be nothyng lesse then holye.  
Therfore whosoener doeth not obserue  
an d

A sermon of

and make the manner of god diligently, & seech or beholdeth y<sup>e</sup> errors, sinnes, and daily falles in those mē, which be born again w<sup>th</sup> the water of regeneration, & haue both y<sup>e</sup> word of god, & do kepe it in faith, cannot but greatly be offēded, & thinke, that thole are not to be taken of the holy church. But here perchauce thou wilt saye. But what is the Church? Heare welbeloued children, this word, Ecclesia, is a Greke word, and in Laten, it signifieth, Societatem, or, Concionem, or, Cœtum populi, in Englishe, it signifieth a felowshyp, an assemble, or a congregatyon of people. And this is this holy church, called a certayne feloweshyppe of holymenne vppon yea<sup>r</sup>the, warrynge vnder Chyste by the holy ghost. (To, beholde the offyce of the holy ghost) congregated in one fayth, mynde, and vnderstandyng, and indewed with manye gyftes. Brievely, the holy church is al thole whiche beleue in Chist: & this thing signifieth these wordes. I beleue the cōmuniō of saintes. Whiche wordes (as the holy fathers testifie with one voyce) the holy church is expounded to be a cōmuniō.

or a fe-



## Christes church.

or a fellowship or congregatiō of saintes.  
And this is the thing y<sup>e</sup> S. August. writeth,  
in a sermon of al saintes. Our holy mo-  
ther y<sup>e</sup> faithfull church being spred in all  
the world, taught th afflictions of Christ  
in the hed Iesu Christ. &c. But here per-  
chaunce also, you thinke with your selues  
Behold how is it, y<sup>e</sup> holy church of christ  
which (as I haue said a little before) so-  
time falleth hedlong into sinne? I make  
answere. The holy church is by faith in  
Iesu Christ, whilest truly it doth beleue,  
that by Christes bloud it is washed cleane  
fro all sinne. i. Iohn ii. chap. And y<sup>e</sup> holy  
church of Christ is, those that do abstain  
from the sinnes of the flesh, and do exer-  
cise thēselues with spiritual exercises. Fur-  
thermore, it is not so holy, that utterly it  
lacketh al euill desires, may be oppressed  
with no wicked opinions. For y<sup>e</sup> church  
of god must confesse her sinne: therefore,  
she praiech, y<sup>e</sup> her sinnes may be forgeuē.  
Wherefore she beeleueth to haue remis-  
sion of her synnes. So that now we per-  
ceiue, that saintes do sinne, do falle, and  
are disceiued, but vnawares, for they wil  
not willyngely forswear Iesu Christ,  
and

## Christes church.

and renounce his gospell, wherfore they  
do optayne the remission of their synnes:  
and if they do at any tyme erre from the  
doctrine of Christ, so that neglygently  
they be oute of the waye, there is made  
ready for them forgeuenesse: for why, so  
tyme, and specially about y<sup>e</sup> end of they<sup>r</sup>  
lyfe, they be brought somewhat to remē-  
braunce of their synnes, and repentance of  
their synnes, and geue the victory onely  
to the trueth, and vnto the mercy of Je-  
su Christ. But peraduenture here, wel-  
beloued childrē, again you would know  
of me, whether the holynes of y<sup>e</sup> church,  
may by any meanes be hid from Christ:  
or whether the church of Christ may bee  
knownen by any exteriour lygnes, as I  
haue said a litle before: wherin I wyll sy-  
gnify vnto you, the church of Christ to  
be. wheresoener the pure worde of God  
is taught, and the sacramentes adminis-  
tered, as Christ hath instituted them, the  
people be styrred to liue godlye, & where  
they do pray vnto god for kynges, prin-  
ces, and al ordinary gouernours and ru-  
lers. Behold, these be the signes of chris-  
tes church, when therfore I do professe  
and



## Christes Church.

and saie. I beleue the holy church. I  
confesse this thyng: I beleue that there  
is vpon the earthe a companye of holye  
saintes, whiche do beleue in Iesus christ  
of the whiche company I am one: yea  
and a membre of the same, and professe  
that I am a partener of all good thyn-  
ges whiche they do: In the which com-  
pany I am associate vnto the by the  
holy Ghoste, for that that I haue  
hard the word of God: and now  
heare it. Iesu Christ graunt  
that we may be in his holy  
Church, and that we  
may continuallye  
there remaine.

So be it.

¶

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**The .xiiii. domesticall or howe  
tholde sermon to their chyldren, of  
the remission of synnes.**



ast of al ye haue heard, wel  
beloued chyldren, that we  
by the holy ghost, and by y  
word of god, are associat to  
the holy church. And heare  
now what thyng is doen in the church,  
the holy ghost beyng our guyde. There  
foloweth in our belief: I beleue y remis  
sion of synnes. Here I do confesse that I  
doo beleue the holy church to haue the  
remission of synnes: The remissio of syn  
nes is, when our synnes are forgeuen vs  
freely by Christ. Whiche forgeuenes is  
made by the preachyng of the woord of  
god, and the administration of the sacra  
mentes among the church of Christ, and  
geuen to vs by onely Iesus Christ, both  
thorough his merites and promise. For  
thus saith S. Paul. Rom. iii. cha. Verely  
we are iustified frely by his grace, that is  
the grace of god by the redēption, which  
is in christ Iesu. Ephe. i. chap. By whō,  
that is to say, by christ we haue forgeue  
nes, & remissio of our synnes by his blud.  
The



remission of sinnes.

The same words Paul writeth, Collost. i. chap. And Christ hym self sayeth in the last chapter of Luke. This ought Christ to suffer, and rise the third day fro death and vnderneath his name, repentance & remission of sinnes to be preached amōg all nations. And Paul saith, Actes. xij. chap. Be it knowen to you (O ye men) that by thys, that is Christ, remission of synnes is declared vnto vs. But wherefore do I carry, in bringing forth so manye testimonyes of Scripture? as who should say, that all holye scripture were not full of testimonies, that by only Iesu Christ, the remission of our synnes is graunted and promysed to vs: and it is not only fortified by y<sup>e</sup> op<sup>e</sup> places of scripture, but also cōfirmed by the sētences of many holy men. For what other thyng doth baptism represent (and what doth y<sup>e</sup> supper of the lorde also? then y<sup>e</sup> by onely Iesu christ y<sup>e</sup> forgeuenes of our sinnes is both gotten & promised. For the which thyng (I trust) we shall haue leysure at an other tyme to speake more of. Furthermore, for that, that we are made partakers of y<sup>e</sup> remissio of sinnes by crist both

D. ii. got

## Sermon of the

gotten and promised unto vs, only oure  
faith in Iesu Christe causeth it, for who  
that dooeth beleue and that with all hys  
hert, that Christ came into this world for  
this cause, was bozne, suffered death, was  
crucified, and rose frō death, y he myghte  
attain the forgeuenes of synnes, he tru-  
ly hath optayned the forgeuenes of hys  
synnes, for the whiche thing, welbeloued  
chyl dren/let not your conscience doubt,  
and beholde. I wyll set forth here before  
you, a fewe places of scripture, which ye  
shal haue alway in remēbraunce. Christ  
saith, Iohn. iij. chap. As Moyses hath ex-  
alted the serpent in desert, so must y sōne  
of man be exalted, that all whiche beleue  
in hym shal not perishe. Galat. ij. chap.  
We do beleue in Iesu crist, that we shal  
be iustified by faith, and not by the woꝝ-  
kes of the law. Furthermore, to be iusti-  
fied, as ye haue heard ofte, is to obtayne  
the forgeuenes of synnes, or els of an vn-  
iust man to be made iust. Ephe. ij. chap.  
With grace are ye made safe by faith.  
Act. xiii. chap. By him (that is by christ)  
remission of synnes is declared unto vs,  
in that thyng that he whiche beleueth is  
iustified.



remission of finnes.

iustified: And this S. Ambro. in his commentaries upon y. iiii. chap. to the Ro, whiche place I wyll declare by the way. Thei be manifestly blessed, whose finnes be forgiven them without any labour or anye worke, and their offences be covered, so that (to their iustification) there is required no workes of the, but only that they should beleue. As I thinke, oute of these places, welbeloued childre, you may easily vnderstand, that only faith in christ doth remitte vs of our finnes. But here perchance you would say. And how is this faith gotten in Christ? Heare with a fewe wordes, faith is gotten in Chryste, partly of hearyng the word of god, or the gospell, partly of the holy gost, whiche maketh vs beleue the promyses of christ. Paul Ro. x. chap. saith. Faith cometh by hearyng, and hearyng by the word of god. Peter saith, Actes. xi. chap. That when he did preache vnto the Gentiles, the holy ghost did fall among the. Whiche place, as many other mo, doth proue plainly in the actes of the Apostles, that the holy ghost did sturre vp the hertes of men by the word, that thei might beleue

¶ iii. the

## remission of sinnes.

The promise of are made of Christ, & that  
they myght follow & obtain the remission  
of their sinnes. But for y now I may re-  
fere to the wordes of our belief: therefore,  
to beleue the remission of sinnes is, to be-  
leue y in the church of god is forgiveness  
of sinnes by faith in Christ. Therefore,  
seyng that we be esteemed of the church  
of god, althoughe as yet we be spotted w  
syn: yet for all that, the holy gost causeth  
y they do vs no hurt, so long as we doe  
cleane vnto y church, in y which church  
only the forgiveness of sinne is, both for  
that that god y father for Jesu Christes  
sake hath forgiven vs our synnes: yea, &  
also for that that we offending one an o-  
ther, do forgue one an other. Wherfore  
welbeloued children, pray vnto Christ, y  
he would vouchsafe to admit vs alwaies  
as of his church, for those that be not of  
his church, they neuer obtayne the for-  
giveness of their sinnes, & those be not of  
his church, which wil deserue y forgue-  
nes of their sinnes by their own merites  
and not by y gospel, & faith in Jesu christ  
And this we haue declared & said of this  
part of y belief sufficiently for this tyme.

The



**The fiftenth Domestical or hou-**  
**shold sermon to their chyldren, of the**  
**resurrection of the dead.**

**F**ewe men, welbeloued chyldren, do  
willingly dye: and y<sup>e</sup> cause is (as I  
thinke) partli for that we ar more  
delirous by our nature of life thē death,  
partly for that in fewe of vs there is true  
faith, that there shalbe a resurrection of y<sup>e</sup>  
dead: for if this faith were strong in vs,  
truly it could not be, but y<sup>e</sup> we shuld wil-  
lingly dye: but that this sentence of y<sup>e</sup> re-  
surrection which shalbe of the dead, may  
bee made to you more famyler, and y<sup>e</sup> it  
once well understand, myght make you  
the willyuglyer to departe this presente  
lyfe: we shall speake a fewe wordes at  
this present tyme of it. We saye therfore  
in our belief, I beleue the resurrection of  
the flesh: where, by this flesh understand  
you this our body, as you myghte saye,  
I beleue that this my very body shall at  
lengthe ryse agayne, or I beleue the  
resurrection of this bodye. Wherefore  
exercise your mynde to beleue this, that  
our body, which now here we see, shalbe  
raised again, but the condition & qualitie  
D.iii. chaun.

## A sermon of the

changed (as I may vse the wordes of S. Cyprian) For why, this our bydy y<sup>e</sup> shal rise, shalbe incorruptible and immortall, not only the iuste (as S. Cyprian saith) but the sinners also. The iuste cruely, for because they shal euer tarry with chryst, and y<sup>e</sup> sinners without any remedy, shal euer tarry in euerlasting payn. i. Corint. xv. chap. For this corruptible body must put on incorruption, and this mortall bodye, must put on immortallitie. Job xix. chapter. I know that my redemer liueth, and in the latter daye, I shall ryse from the earth: and againe I shalbe conuered with my skynne, and in my fleshe I shall see God, whom euen I my selfe shall see, and myne eyes shall loke vpon. Furthermore, of the resurrection y<sup>e</sup> shall be of the dead, there be many goodly testimonies in holy scripture. Ezech. xlv. chap. saith. Behold, I shal open your sepulchres, and shal bring you out of your sepulchres. Daniel. xii. cha. And many of those whiche slepe, shall come out of the dust of the earth, some to euerlasting life some to their rebuke: that they maye alway see, Chryst saith. John. i. The houre shall



## resurrection of the dead.

shall come, in the whiche all that be in **y**  
graves shall heare his voyce, and those  
whiche haue done good, shall go to the re-  
surrectiō of life, and those that haue done  
euill, to the resurrection of condēnation.  
**Matt. xxii.** Christ saith also, of the resur-  
rection of the dead, haue ye not red, that  
it hath bene said vnto you of god, which  
saith: I am the god of Abraham, the god  
of Isaac, and the god of Jacob. God is  
not the god of the dead, but of **y** liuyng,  
And vnto those apply **y** sayng of Paul.  
**i. Corint. xv. i. Thessa. iiii. and Philip. iij.**  
Chapter. In the whiche places there be  
goodlye testimonies of the resurrection  
**y** shall be of the dead. But here perchaunce  
ye would saye: and how, and after what  
sort, shall the resurrection of the dead be.  
To these words doth Paul make vs an-  
swere and say **i. Corint. xv. chap. i. Thess.**  
**iiii. chap.** We tell you verily this thyng,  
as the word of the Lorde, that we which  
liue, and shall be leaft to the comyng of  
the lord, shall not p̄euent and come be-  
fore those whiche doo slepe: For **y** same  
lord with a commaundemēt & the voyce  
of the Archangell, and the trumpette of  
**D. v. God**

### A sermon of the

god should descend from heauen, & those  
that be dead in Christ shal rise first, then  
we which do liue, which shalbe left, shal-  
be taken together with them in y<sup>e</sup> clou-  
des in the ayre to the meatyng of y<sup>e</sup> lord,  
and so shal we be alway with the lord,  
these be the wordes of S. Paul, & when  
he addeth at the latter ende, & so shal we  
be alway with the lord: he declareth how  
much ioye remaineth to those which die  
in Christ, that at length thei shal rylse to  
euerlastyng life. Furthermore, he decla-  
reth what we shal doo, after that we are  
relieued, we shal come out of y<sup>e</sup> earth to  
immortalitie & euerlasting life: or we be-  
ing yet aliue shalbe changed to immorta-  
litie: with y<sup>e</sup> which thoughtes if our hert  
shal sötimes be occupied, we shal easlye  
tolerate & beare this death, whiche maie  
be a meane vnto vs to an immortalitie &  
euerlastyng lyfe. The cause y<sup>e</sup> we do rylse  
christ through his holy resurrectiön hath  
deserued for vs, y<sup>e</sup> no man should think y<sup>e</sup>  
it cometh of his own workes. Of y<sup>e</sup> whi-  
che Paul doth speake. 1. Cor. xv. Chap. &  
in other places of his epistles, of y<sup>e</sup> which  
I haue made mētiō a litle before: & now  
I come



resurrection of the dead.

I come to the article of þ belief. I beleue  
the resurrection of the flesh, to the which  
I confesse, þ I beleue that this my body  
shal dye, & shal also putrify in the earth,  
but at length shalbe reuined again, & shal  
rise agayn in a full holynesse, & in a new  
eternall lyfe. For Christe shal transpose  
our vyle body, and shal make it confor-  
mable to his gloriouse bodye. Philippi. iii.  
chap. While it truly we liue yet here, we  
are scarce half holy and pure, so that the  
holy gost doth daily defend vs with his  
protection, & doth geue vnto vs in Chri-  
stes church, the forgiveness of our syn-  
nes, vntyll suche tyme as we shal come  
into an other lyfe, in the whiche we shal  
be made pure cleane and holye, and that  
we shalbe deliuered fro synne, death, and  
from all euils in our body, whiche shalbe  
immortall and incorruptible. God that  
is our mercifull father, graunte that we  
may see one another ioyfully and gladly  
in that day, and that we may perpetuall-  
ly remayn with our head Christ, to who  
be prayse with god the father, and  
the holy ghost, worlde with-  
out ende. So be it.

The

The sixtenth Sermon Dome-  
sticall to their childzen, of the  
life everlastyng.

**T**here doth remain now the last  
article of our belief, as ye knowe  
welbeloued chyldzen, of y<sup>e</sup> which  
although we did sumwhat speake in the  
last sermon, yet for all that, we will com-  
mon with a few wordes of it at this pre-  
sent tyme. I therfore in the belief saye, I  
beleue the life everlastyng, with y<sup>e</sup> which  
wordes, I confesse that I beleue, that af-  
ter that I shall ryse from deathe to lyfe,  
that I shall neuer dye: but that I shall  
haue everlastyng lyfe with Christe our  
head, whiche is declared openlye in the  
holy scriptures. Daniel. xiii. chap. sayeth,  
And many of those whiche slepe, shall a-  
wake from out of the dust of the earth,  
some to life everlastyng, some to theyr  
rebuke or punishment, that they myght  
alway see. Seas. xiii. chap. I shall dely-  
uer them out of the handes of death, and  
shall redeme them from death. Ezechiel  
xxiii. Chapter, I liue (saith the Worde) I  
wyl not the death of a synner, but that  
he should be conuerted and liue. i. Thess.  
iiii. chap



of euerlastyng lyfe

iii. chap, sayeth, that we shall be alwaye  
with the lord, from the resurrection and  
death: therfore we shall liue perpetually  
with hym. But here some men woulde  
say. But what shall this eternall life be?  
Esa. lvi. chapter, sayeth. In this place  
where he maketh mention of the last re-  
surrection of the dead, then shalbe a Sa-  
both day, of a saboth day: and a moneth  
of a moneth &c: That is to say, then shal  
it perpetually be holy day, and saynctes  
shal perpetually worship the lord, that is  
they shall knowe the Lord, and shal lyue  
without any spot of synne, and shal dye  
no more. And the same thyng doth Job  
beare witnesse of, & sayeth in the sixtenth  
cha. I know that my redeemer liueth. &c  
Whiche place I brought out in the laste  
chap, and here referte Christes saynges  
John. xvi. chap. This is the lyfe euerla-  
styng, that they may know the to be the  
only very god, and him which thou hast  
sent Jesu Christ. Beholde, he saith, that  
the lyfe euerlasting, is the knowledge of  
the father and Christe. And this eternall  
lyfe shall appertayne to saynctes, & those  
that be godly, the wicked synners truly  
shall

## A Sermon

Shall live alway, but to this purpose that they shal alway continue and remain in everlastyng paynes. Wherefore David saith. Psal. xxi. The death of synners is cursed, as he might say, although in this lyfe god doth not punish alway sinners yet for all that, after this lyfe they shall be punished of god greuously. And therefore loke here vpon the sayyng of Christ. Matt. xxv. chap. And these shall go, that is to say, the vngodly/into everlastyng punishment, but those that be godly, to everlastyng lyfe: for this everlastyng life and eternall ioye, as Elai saith in y. xxv. chap. is deuided and geuen to vs of god for Iesu Christes sake. Roma. 5. So that grace shold reigne by righteouines to everlastyng life by Iesu Christ. Ro. vi. ch. The life everlastyng is the gyfte of god by Christ Iesu our lord. And truly this lyfe everlastyng is not deuided to all mē by Christ, but only to those which beleue in Christ, that is, whiche do beleue that Christ by his deathe, his resurrection, by his ascension to the heauens, hath deserved for them life everlastyng. John. iii. He that beleueth in the sonne, hath lyfe  
everla:



## of euer lastyng lyfe

euerlastyng, and he that beleueth not in the sonne, shal not see life, but y<sup>e</sup> wrath of god doth remain upon him. Iohn.vi.ch. This is his wyll whiche sent me, that euerly one whiche seeth the sonne, and beleueth in hym, hath euerlastyng life, and I shall rayle hym in the latter daye: and in the same chap. Verily verily I say vnto you: he that beleueth in me, hath euerlastyng life: marke this word, hath. This euerlastyng life gotten for vs by Chryst, shall cause, that as I truste, we beloued childezen, when Chryste shall call vs from hence, we shall willyngly departe, seeing that ye perficely know, Iames.iiii.chap. That ye shall vanishe awaye out of this transitory world, not muche vnlke vnto a smoke, whiche doth appere for a lyttle time, & so doth vanishe awai, & so for to go to euerlasting life. In the which we shal see Chryst face to face, whom here we do perceiue as a figure in a glas: as I might vse the wordes of S. Paul, that is to say only euen with faith & in wordes. i. Cor. xiii. chapter. The grace of our lord Iesus Chryst, & the loue of god, & the partaking of the holy gost be with al you. So be it.  
The

The seuententh Domesticall or  
houshold sermon vnto their chyldren  
of Baptisme.



If late in a certayn sermon  
welbeloued childe, I haue  
said that in the Church of  
Christe, there is remission  
of sinnes, whiche is comu-  
nicated to you by the sacramentes: and  
that ye may the more liuelye understand  
it, I will speake a fewe wordes of the sa-  
cramentes, and chiefly of those whiche  
Christe hath instituted, that is to saye, of  
Baptisme, and the supper of the Worde,  
and in this present sermon we will begin  
to speake of baptisme, and an other time  
(yf god wyll send vnto me his grace) I  
shall speake of the supper of the lord: and  
least this word, sacrament, should trouble  
you, marke that this word sacrament, is  
for the most part diffined of diuines, that  
it is a visibler fourme, of the inuisyble  
grace of Christ, as for an example, Bap-  
tisme, of the whiche we speake, is a Sa-  
cramente, for in that is a visibler fourme,  
for as I shall vse the wordes of S. Au-  
gustine, whiche he writeth to Marcellin-  
nus



of Baptisme.

num in his fyrst epistle. In baptisme the eyes do see the puttynges into the water, or the touchynges of the water: but the eares heare the promyse of grace. Whosoever shal beleue, and shalbe baptised, shalbe saued. With these sensyble thynges / God geueth vs his inuisyble grace and redemption, which is in christ Iesu. And these fewe wordes be spoken of the definition of a sacrament: and now I come to baptisme, of the whiche euery christen man ought to knowe thre thynges. First, what is baptisme: afterwarde wherfore baptisme is instituted: the who be made partakers of baptisme. That I may goo vnto the fyrste, baptisme is nothyng els, but water put vnto the word and commaundemente of God, and by that word sanctified, or that I wil bryeflyer define it. Baptisme is the water of god, not that this water of the owne nature is better then other water, but that vnto this water, both the word of God, and the commaundement also is put vnto it. But here some mā might say, what maner of word is that? And what maner of commaundemente of god is that, whereas

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## A Sermon of

where with baptisme is made. **T**here ye  
the word of god is that, that **Christ** saith  
**Marke** the last chap. **W**hosoever shall be  
leue, and shall be baptised, he shall be saved  
whosoever shall not beleue, shall be damned  
**T**his is the commaundement of god, that  
**Christ** saith, **Matt. xxviii.** chapter. **S**o ye  
therefore, baptising them in the name of  
the father, and of the sone, and of the ho-  
ly gost. **W**herfore be these **Anabaptistes**  
men of our tyme so frantike, whiche ve-  
hemently crye: how can the water helpe  
our soules? **H**ere, welbeloued chyldren,  
baptisme is not only the water, whiche  
we washe our handes with: but it is the  
water mixt with the word, the commaun-  
dement, and the institutio of **Christ**: whic-  
he yf thou dost take away fro baptisme  
thou hast left it naked without any godli  
apparell. **B**ut at this present, I purpose  
not with my self to contend with y<sup>e</sup> **Ana-**  
**baptist**, ye know, what baptisme is: there-  
fore heare now, wherfore it was institus-  
ted of **Christ**, that is, how y<sup>e</sup> it doth profite  
vs: wherfore it was ordeyned, y<sup>e</sup> wordes  
of **Christe** teache playnelye. **W**hoso-  
uer shall beleue, and shall be baptised,  
shall



## Baptisme.

shall be saued. Of the whiche woorde you may euidentlye perceyue the meaning. And the fruite and ende of baptisme is, that we should bee saued. To be saued, is to be taken awaye from synne, the deuyl, and death, and to be brought into the kyngdome of Christe, and to haue euerlastyng lyfe with Christe. And here ye heare agayne, welbeloued chylde, howe muche we oughte to sette by baptisme, as a thyng that bryngeth vs to vs an vnspokeable treasure. Of the whiche thyng it maye be playnlye perceyued of vs, that baptisme is not cleane water, as the babling Anabaptistes blabber: for by pure water (as I thynke) we can not bryng the deuyl or death vnder the yoke, nor obtayne remission of synnes, nor get the grace of God, and wholl Christe, and the holy ghoste, with all his gyftes.

Furthermore, who bee those that bee made partakers of this so greate a treasure? Heare now, Christe sheweth this thyng with fewe woordes, in the laste Chapter of S. Marke the Euangelyst, when he sayeth, who so euer shall bee

¶ ii.

leug

## A Sermon of

leue and shall be baptised, shall be saued, where ye heare that we are made apt by faith, that we should vse that diuine water for our own necessitie, that is, that we may folowe at length that thyng, which is by that holosome water, whiche is mixed with the word and commaundement of God, promised to vs: and let not this be scrupulous with your conscience, that the priest, or mynister of the congregatio doth geue into vs baptisme, by y<sup>e</sup> which we get suche unspeakeable gyftes: for the pastour is the mynister of God, and it is so with the when thou art baptyled of a mynister, as if thou shouldest be baptised of god hymself. And this is the thyng y<sup>e</sup> Christ speaketh of, **Mat.** the last Chap, Baptisynge them in the name of y<sup>e</sup> father the sonne, & the holy ghost, as he mighte say, those that are baptyled, be not baptyled in the name of the mynister of the churche, whiche doth mynister the baptisme, but in the name of god the father, the sonne, and the holy ghoste, that is to say, when men be baptyled of you, they be periwaded in theyr myndes to beleue it to be so, as though god shuld baptise them,



## Baptisme.

them, and say with his own mouth. **B**e-  
hold, I baptise thee in my name, and I  
forgiue thee all thy sinnes, and I receiue  
thee into my fauour: and I wil be thy de-  
fender alwayes, but in the steade of an  
augmenter, I wil adde alway this thing  
Baptisme in his owne signification and  
figure is taken for repentance, which is  
the third sacrament as some men affirme,  
for repentance, is to mortifie the old man  
and to leade a newe lyfe. Wherefore who  
soeuer is penitent and sorry for those euyl  
actes that he doth in his lyfe tyme, is al-  
way occupied in baptylme, which doth  
not onely set forth a newe lyfe, but also  
doth worke, & beginneth alway to worke  
yea, and also is alway styred to worke.  
Therefore baptisme doeth indure euen so  
long as we haue any breath in our body  
For why, although any man doth slide  
from it by synne: yet for all that, we may  
come to it agayn, and mortifye the olde  
man: that is to say, wrath, lecherie, coue-  
tousnes, pryde, vngodlynesse, and other  
vices, whiche we haue taken of the nati-  
uities of Adam. Christ Iesu the authoꝝ of  
baptylme, geue vnto vs all, that we may

E.iiij.

be

Hegendorff, C.

**A** Sermon of the  
he made partakers of the fruites of bap-  
tisme, and that we may continue in hym  
so long as we here liue. So be it.

**The. viii.** Domesticall or household  
sermon to their chyldren, of the  
supper of the Worde.



**G**od accustometh for y<sup>e</sup> most  
part, welbeloued chyldren,  
to adde vnto his holy pro-  
mises certain signes, y<sup>e</sup> thei  
should alway be the more  
redie in our remembrance, & shoulde ad-  
monish vs of his holy promise, for in like  
case, whē god had promised **Joe. Gene.**  
**ix. ch.** That he would no more after this  
subuert and drowne the vniuersal world  
with water. He addeth vnto his promises  
an heauenly signe, namely, a raine bow.  
In like case. **Gene. xvi.** When God had  
promised Abraham his blessing, whiche  
should remain to al nations by his seed:  
he did adde vnto it the signe of circūcisiō  
the signe of the righteousnes of faith, as  
**Paul saith. Rom. iii. chap.** In the newe  
testament, Christ the sonne of God by  
adde



Supper of the lorde.

adde unto his promise of remissio of syn-  
nes/and life euerlastyng, signes, baptisim  
and the supper of the lorde. Of the which  
supper, we purpose at this tyme by gods  
grace to speake a fewe words. And fyrst  
marke the sacrament of the bodye & the  
bloud of our Lord, is called by many na-  
mes. For Paul. i. Corint. xi. chap. calleth  
it the supper of the Lorde, whiche supper  
we do represent, whē we haue takē that  
sacrament whiche Christe euen at y pre-  
sent tyme, goyng to his death for vs, bē-  
begyn with his disciples in the euening.  
It is called the sacrament of thākes ge-  
uyng, because it is instituted by this na-  
me, to be a sacramēt, as Chyiso. saith. Let  
vs geue thanks vnto Christe, for his in-  
effable benefites whiche he hath bestow-  
ed vpon vs, by his moost bitter passyon:  
It is called a communion, for that the  
supper of the Lorde, was woonte to bee  
solemnysed, in and amonge the congre-  
gation of Chyysten people, they beeyng  
once gathered together.

Therefore, learne what is the supper of  
the lorde, and then wherfore it was insti-

C. iiii.

tuted

A Sermon of the

tituted of Christ, and what profit we do  
receiue by it: and last, who oughte to bee  
admitted vnto this supper. The supper  
of the lord is, when Christ said vnto his  
disciples, take and eate, this is my bodie,  
whiche is geuen for you, this is my blud  
whiche is shed for you in the remission  
of sinnes. To the whiche wordes Christ  
addeth breade and wine, with the which  
the faithfull receyue his very bodye, and  
his very bloud spiritually: which. ii. syg-  
nes, be as seales, that the wordes of christ  
be agreable vnto the trewth. Wherefore  
was this sacramento instituted? for two  
causes (welbeloued chyldren) firste that  
we should not doubte that there is geue  
to vs truly, whiche the gospel both pro-  
mise vs, that is the remission of synnes,  
and lyfe enerlastyng, for Iesu Chrystes  
sake, then, that we shoulde declare our  
fayth before the world, for before god it  
is sufficient for vs to beleue the gospel:  
but for because God suffereth vs here to  
lyue for this cause, that we should be pro-  
fitable to all men, and the faythe that is  
hydden in our hartes, we shoulde shewe  
outwardly before men: He hath institu-  
ted



Supper of the Lord.

red to vs baptisme, and the supper of the  
lord, by the whiche signes, y<sup>e</sup> world doth  
know that we are Christians. But here  
ye myght say perchaunce. Is not Bap-  
tisme sufficient for vs? Wherfore should  
we receyue the supper of the lord: seyng  
that we myght by baptisme be admoni-  
shed of the remission of our sinnes, and  
the lyfe euerlastyng by Christ, and thus  
declare our profession. But here ye, wel-  
beloued chyldren, by baptisme truly we  
are reuiued, and regenerated firste, as ye  
haue heard in the sermon before. Hence  
we can not here put of the olde skynne,  
and for the moost part are throuen into  
dyuerse stormes of temptations, Christe  
hath left here vnto vs in spirite and faich  
to receiue his body and his bloud, with  
the whiche we maye make strong oure  
faich against so many assautes of temp-  
tations, and so by the to be strengthened  
more and more. I thinke ye loke for now  
that I should shewe to you, what com-  
modities or frutes we do receiue by y<sup>e</sup> sa-  
crament of the body and blud of Christ,  
and for because I will be shorte, this sa-  
crament ledeth vs to two commodities.

E. v.

one

### A sermon of the

one is, for that it maketh vs brethren, and  
coheirs of Iesu Christ, so that of hym &  
vs together, there is one house: an other  
commoditie is, that we are coupled among  
our sekies with mutual loue and chary-  
tie, by this sacrament, and we are cōpel-  
led one to loue an other: whiche. ii. frui-  
tes of this sacrament, Paul w<sup>th</sup> one band  
(as they saye) doth knit together. i. Cor.  
xv. chap. sayng. The cuppe of blessinge  
whom we do blesse, is it not the commu-  
nion of the bloud of Christ? The bread  
whiche we breake: is it not the commu-  
nion of the body of Christ? Behold, here  
Paul hath placed it vnderneath one fruit  
and commoditie, because we should bee  
one breade and one bodye, for all wee be  
partakers of the same breade: and lo, here  
is an other commoditie: And these be the  
wordes of S. Paul. Ciprian in his. vi. e-  
pistle p. i. booke, doth interpret these wor-  
des this: sayng. Furthermore, the lords  
sacrifice doth declare the christian unitie  
to be annexed vnto him, with a strong &  
inseparable loue: for whē the lord calleth  
(as it were) his body / bread, made of the  
puttyng together of manye cornels, he  
doth



## Supper of the Lord.

Both declare our people (whome he byd  
bear) to be united and knit together: and  
when he calleth his bloud wine / pressed  
out of many clusters & beries, & broughe  
into one forme: he signifieth also unto us  
that we are coupled together with y<sup>e</sup> cō-  
munion of the multitude united, & these  
be the wordes of S. Ciprian. There re-  
mayneth that I should teache you, wel-  
beloued chyldre, who be those that shuld  
be admitted to receiue the sacramente of  
the body and bloud of Christ. I woulde  
that ye should not be ignorant in this  
thyng: thei ought to be admitted to this  
sacrament, whiche know perfectly what  
this Sacramente is, and whiche can tell  
wherefore they wyll receyue it, ye haue  
heard a litle before the wordes of Christ:  
the sacrament to be the signes of the bo-  
dy & the bloud of Christ. The cause true-  
ly, wherefore any may wil receiue this sa-  
cramēt, should be this, that they wyl re-  
ceiue this sacramēt, for y<sup>e</sup> they would cō-  
firm their fayth, to the comforte of theyr  
conscience. And this wayes we shall vse  
this sacrament rightly, or els if this cause  
which I haue spoken of, do not cōpel us  
it

of the supper of the lord.

it is not so good that we shuld come to  
the receiuyng of this sacrament. Other  
thynges, whiche might be spoken of the  
sacrament of the body and bloude of  
Christ, I wyll speake of an other  
tyme. And these thynges  
whiche I haue spoken of,  
repete them diligently  
with your selves, þ  
ye may rightly  
vse the sup-  
per of the  
lorde.

20

**P**raise be vn  
to Christ, our god  
and Saviour.





# The house

holders prayer.



God mercyfull father, to whose hyghe prudence (imediately after the creation of man) it seemed not necessary, for man to be alone: but dyddeste make hym a helper, lyke vntoo hym selfe, a wooman to be hys wife/ and didest conioyne them two in one flesh: Graunt, wee beseeche the, that we two maye be of one trewe faith, hope and trust in the, and that we may so bringe vp the frutes of our bowdes, our children, with all our seruauntes and famylie in thy feare and loue: that they being well instructe and gouerned in  
their

A prayer.

theyr tender age & youth, may  
alwayes obserue and kepe thy  
holy lawe and commaundemē-  
tes: and that all we, lyuyng in  
thy peace vnitie and concorde,  
maye alwayes depende on thy  
fatherly prouidence, vnfayned-  
ly repentynge our synnes, and  
vndoubtedly beleuyng to haue  
the fre forgeuenes of al our of-  
fences / onely at thy mercye /  
and that for Christes deathes  
sake. Glesse, we humbly beseeche  
the, O father, y labours of our  
handes, that we may haue suf-  
fyciente for oure necessaryes,  
and alsoo to relyeue and com-  
forte thy membres, our pooze  
neypghbours. Make vs euer  
contente with that thy lybera-  
lytpe sendethe vs, and neuer  
to



A prayer.

to bee vnthankefull to the, for  
thy benefites: but in all our af-  
fayres and doynges, alwayes  
to seeke thy honour and glory.  
To whom with the sonne and  
the holy ghost, be laude,  
honour and prayse,  
for euer and e-  
uer. Amen.

**Imprinted.**

the last daye of february.

29 Anno Domini. 1549.

At Worceter by Ihon Oswen.

Cum priuilegio Regali, ad imprimendum solum.

Per Septennium.